[79 cont.]

301

p. 78, mentions shell disks which were worn on different parts of the body, and on p. 150 (quoting Quiros) "mother-of-pearl disks" worn around the neck, which undoubtedly is a failure to recognize the Tridacna disks. These are also mentioned in: Labillardière, p. 260; Coote, p. 158; Dewar, p. 248 (with a layer of tortoise shell); Joest in Baessler, p. 376, ill.; F. de Tolna, pp. 267 ff. According to Markham, p. 164, they are worn only by chiefs.

[531] that fastens the ornament to the necklace, running radially from the upper edge to the center bore, is decorated on the front with small shell disks (2).

2. Berlin Mus. VI 16172.

The arm ornaments are worn on both arms alike and [287] without distinction, except for the bark cloth or rattan wound around the left wrist, which, however, does not actually serve as [411] an ornament, but as protection against the recoil of the bowstring in shooting (3). At an early age the boys wear whole sets (at first

3. Joest in Baessler, p. 390. (Instead of tapa, cotton nowadays.) F. de Tolna, p. 281. Dalrymple, p. 78.

[177]

seven or eight) of Trochus arm-rings on their upper arms above the elbow (Figs. 1, 3, and 9, No. 1) (4). In addition there is a

4. Joest in Baessler, p. 376. Edge-Partington, I, 166, No. 5. Coote, p. 158. Dewar, p. 246. Markham, p. 164.

354 [94 cont.]
feet deep, and laid out with small black stones. Over it is
353 erected [95] a bamboo frame, sometimes two stories high, on
[415] which the household implements, for example, the wooden bowls, and also weapons, fishing lines, and the plaited bags are kept dry. D'Urville reports that these frames were erected in the
354 corners of the huts (1). The bachelors' house that Coote saw on
353

1. Dillon, pp. 240, 274, 301. D'Urville, Voyage au Pole Sud, V, p. 9. D'Urville, Voyage de l'Astrolabe, pp. 151, 216. Lesson, Revue d'Anthropologie, V, p. 267. F. de Tolna, p. 273.

Ndeni had the fire area in one corner, but likewise had the bed-
● [411] like frame in the center of the hut, on which bags with nuts and heaps of arrows were piled up (2).

2. Coote, p. 162. Carteret, p. 358, also mentions the arrows piled up ready for use, and Joest, Tagebuch, p. 53, mentions a two-
[251] story frame for drying Canarium nuts in the bachelors' house of the village Nepia.

285 Besides mats for sleeping and sitting (Figs. 48 and 49)(3),

3. Dewar, p. 248. Joest in Baessler, p. 394. Cf. p. 91.

415 as well as bags of various kinds (4), the household implements

4. Cf. pp. 91 ff.

include above all wooden bowls in two principal shapes [Fig. 24 appears here] shallow and pointed-oval, with carved

[101 cont.]
are used as a head decoration. Bird darts with blunt wooden points
223 411 are used to shoot wild fowl (Fig. 30) (8).

8. Joest, ibid., and pp. 372, 391. Dillon, pp. 170, 273. Lesson, Revue d'Anthropologie, V, p. 270. For Vanikoro, Dillon, p. 181, also lists chickens among the foods that are steamed in the oven.

252

276 Besides the foods, the luxuries must also be mentioned, the most important of which on the entire [102] group is the areca nut enjoyed with the leaf of the betel pepper and pulverized coral-lime. It was being used even at the time of the Spanish [171] visits (1) [Figs. 31 and 32 appear here] and had

1. Dalrymple, pp. 78, 194. Also mentioned by Labillardière, p. 255. Dillon, pp. 276, 302 (on pp. 303 and 308, he mentions enormous enlargements of the two front teeth of the lower jaw in the [254] case of a sorcerer on Ndeni and declares the substance to be "Cement formed by the lime and betelnut juice" [cited in English]; the owner sold him one of the teeth). D'Urville,

Fig. 30. Bird Arrows (R.-J.-M. 3695, 3693, 3696, and 3694, Joest Coll.); 98, 92, 95, and 91 cm. long. 1 and 2. With square points. 3 and 4. With round points.

[131 cont.]

628 The political relationship of the individual communities to each other rests on constant mistrust. No native leaves his
[622] village unarmed. If a chief on Vanikoro visits another village, a man precedes him in order to announce him (7). On the same

7. Quoy in D'Urville, p. 318. Gaimard, ibid., p. 334. Sainson, ibid., p. 354. Cf. also Joest in Baessler, pp. 390, 395.

631 [132] island, according to the report of D'Urville, there was a
[103] kind of permanent confederation; Maneve, Vanikoro (the village), Mambili, and Vanu were united against Teve, Nama, Paiu, and
721 Tanema (1). In any case, war is one of the chief concerns of the
[181]

1. D'Urville, p. (148), 183.

natives, the only one, besides a good business deal, that will induce the inhabitant of Ndeni to get up early, according to Joest (2). He mentions women and feather money as the causes

2. Joest in Baessler, p. 391.

of war (3).

3. Joest, ibid., p. 383. According to Carteret, p. 351, the natives were provoked by the cutting down of a (perhaps tabooed) coconut palm.

• 411 As for weapons, D'Urville is the only one who mentions the blowgun, but only as a shooting implement of a single village on Vanikoro; moreover, he says himself that he merely assumed its presence from the gestures of the inhabitants of
[535] Teve (4). The club (Figs. 58-60) appears on Ndeni only as

4. D'Urville, p. 166.

[132 cont.]
411
[595]
dance equipment (5); on Nukapu, however, Bishop Patteson was

5. Joest in Baessler, p. 397. Mentioned in Dalrymple p. 79 (Burney, p. 151, however, speaks of "staves of heavy wood" [cited in English]). Markham, p. 145. Coote, pp. 158 f. (ill., p. 160). Edge-Partington, I, 155; a somewhat different shape, ibid., 156, No. 1. Dewar, p. 246 (ill., p. 247) calls it somewhat inaccurately "elaborately carved" [cited in English]. Schmeltz and Krause, Die Ethnogr.-Anthrop. Abt. d. Mus. Godeffroy, pp. 118 f.

apparently killed by a blow from a club, according to Markham (6).

6. Markham, p. 62.

600
It is not impossible, however, that this apparently premeditated murder should be regarded as a human sacrifice and therefore
411
was performed with a cult implement (7). For the rest, the bow

7. Cf., however, the divergent form in Fig. 22.

and arrow must be regarded as the sole weapons (8) of the

8. Only for Nukapu does Markham, p. 145, mention spears as well as the bow and arrow, besides the clubs, which are probably dance clubs. I do not regard it as impossible, however, that this only refers to arrows or even fishing arrows, as is the case for the

[132 cont.]

• 411

"javelin" in Dalrymple, pp. 79, 85; likewise in D'Entrecasteaux, p. 369 (contrary to Labillardière).

entire group (9). The bow (Fig. 61) is made of light wood,

9. Dalrymple, pp. 78, 85. Carteret, p. 351. D'Entrecasteaux, p. 369. Labillardière, p. 250. Dillon, pp. 145, 290. D'Urville, pp. 207, 318 f., 355 (Sainson: six feet long). The same author, Voyage au Pole Sud, V, p. 9. Markham, pp. 62, 140, 145, 159 f. Coote, pp. 150, 158. Dewar, p. 246 (ill., p. 376). Joest in Baessler, p. 390.

colored red, and is of uniform width between the two breaks at the foot of the round end pegs. On the inner side it is almost flat, on the outer side quite convex. The bowstring consists of a twisted fiber cord. One specimen of the Joest Collection is conversely curved. In this respect it contrasts to the rest of the well-known specimens, and the slight deviation of its own ends suggests that its present curvature is not the one that was intended. The mere possibility of a bow's being so sharply [133] [Figure 58 appears here] [134] bent in a direction opposite to the normal one raises the question as to whether the Santa Cruz bows do not possess a certain degree of reflexiveness when they are first made, which, as a rule, is lost after a time on account of the relative softness of the wood, whereas this one specimen was perhaps soon unstrung, preserved its curvature, and was therefore subsequently strung the wrong way (1).

1. Concerning bows, cf. also Carteret, p. 351 (four feet, four inches long). D'Urville, Voyage de l'Astrolabe,

[133 cont.]

Caption for Fig. 58.

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Dance clubs of wood, white with red and black painting; Nos. 1-8 with fiber bundles, Nos. 11 and 12 with strips of bast, Nos. 1-4 and 11-12 decorated with appended rattles of fruit rinds (R.-J.-M. 3998, 3997, 3995, 3996, 3994, 11356, 3999, 4001, 11669, 11367, 4000, and 4002; Joest Coll. Nos. 6 and 10. Donated by Weiler, No. 9 donated by Traine); 88-105 cm. long. Nos. 9a, 10a, 11a, and 12a are the reverse sides of Nos. 9-12.

[134 cont.]

p. 165; Atlas, Pl. 178, No. 14 (the bamboo character of the drawing is, of course, misleading), and Pl. 185. Coote, pp. 150, 158. Edge-Partington, I, 157, No. 1. F. de Tolna, p. 285. Frobenius, Bögen der Oceanier, pp. 26 and 28f.

●411

The arrow (Fig. 62)[1] generally consists of a cane shaft notched at the rear end, a wooden middle piece, and the bone point. On Vanikoro the last-named are allegedly made from [227] the bones of slain enemies, whose corpses are placed in sea water to soak off the flesh (2). The bone point is either simple or

2. D'Urville, p. 217. According to p. 154, the bones of the unfortunate traveling companions on La Pérouse were made into arrowheads.

compound. In the latter case, it generally consists of a main part that makes up almost the entire length of the point, tapers

1 [cf. category 116, p. 123 -- Analyst.]

[134 cont.]
411 toward the front, and bulges slightly in the rear third, and of the actual short point, an extremely sharp bone needle about five to six centimeters long. Sometimes the main, bony section is also compound. All the parts are carefully joined together and to the wooden intermediate section, while the long notches at the ends, shaped like a swallow tail, are fitted together and wrapped [381] with fine cord. The whole thing is then coated with a red resin-like substance like lacquer, so that it looks as though it were 381 made of one piece. The principal ingredient of this cement is 824 the pit of a nut-like fruit, probably Barringtonia, which is scraped with a mussel shell; it is mixed with a little lime and chewed areca nut, and the surface is finally rubbed with a nut, probably also areca nut, which gives it the characteristic red 411 color (3). The arrows with the simple bone point differ from the

3. Dillon, pp. 170, 227.

others only in that the principal part of the point is made of wood and, along with the wooden intermediate part, is carved out of one piece. Since, however, the point, like its bone counterpart, is coated with the red cement, it is impossible to tell which type the point belongs to if it is undamaged. The wooden [531] intermediate sections are covered with various kinds of carvings, some of which (Fig. 62, Nos. 30-40) undoubtedly are to be regarded as faded barbed-hook designs; the groups of alternate barbed hooks are always black, whereas the rest of the ornamentation is patterned black, white, and red. Between the individual [135] [Figs. 59, 60, and 61 appear here] parts of the ornamentation there are cord lashings that are secured with a cement substance, like the arrow points, probably to avoid splintering the wooden part. [136] The cord lashing that secures the wooden part in the shaft end is also smeared with cement. Rarely the entire point is made of wood (Fig. 62, Nos. 1-6 (1). Labillardière

1. Dalrymple, p. 78. D'Urville, p. 217.

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Fig. 59.

Fig. 60.

Fig. 61.

(Captions on following page)

[135 cont.]

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Captions for Figs. 59, 60, and 61.

Fig. 59. Dance club of deviant shape; semicircular cross-section with projecting base, which is on top in the illustration (Berlin VI 4548).

Fig. 60. Rare club-decoration (Berlin VI 16200, Thilenius Coll., South Bay; name of club, mba).

Fig. 61. Bows (R.-J.-M. 22194, 4289, and 4288, Oldman and Joest Coll.); 193, 182 1/2, and 187 cm. long. No. 1 curved slightly on the inner side, No. 3 curved as seen from outside, No. 2 curved wrong. No. 4 shows the shape of ends and the attachment of the cord. The lashing of the other fixed end of the cord is doubtful for all the specimens.

[136 cont.] Labillardière mentions arrowheads of tortoise shell and ray spines (2). The

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[232]

[114]

2. Labillardière, p. 259. Carteret, p. 359, mentions flint points, no doubt erroneously. Concerning the kind of arrows and their construction, cf. also: Dalrymple, p. 78; Sainson in D'Urville, p. 355; Lesson, Revue d'Anthropologie, V, pp. 365 f.; Coote, pp. 150, 158. The last named gives the length of the shaft as four to five feet; Carteret, p. 351, gives that of the entire arrow as four feet, four inches. Cf. also Edge-Partington, I, 157 and 158, Nos. 1 and 2 (157, Nos. 2, 3, and 4 represent rare forms, one of which has two small secondary points

• 411

[136 cont.]

at the base of the tip); Schmeltz and Krause, Die Ethnogr.-Anthr. Abt. d. Mus. Godeffroy, p. 119. Worthless illustration in D'Urville, Atlas, Pl. 178, No. 15.

deadliness of the arrows, which was always asserted by the natives and repeatedly experienced by European seamen, does not rest on the poisonous nature of the cement substance (3), as the

3. Dillon, loc. cit. F. de Tolna, p. 285. According to Gaimard in D'Urville, p. 335, the wounds heal if one spits the chewed leaves of a vine, mera, on them.

[257]

inhabitants of Vanikoro maintained, but on the brittleness of the bone points, since the bone splinters which inevitably remain in the wound cause tetanus (4). The natives handle the arrowheads

[164]

4. D'Entrecasteaux, p. 371, D'Urville, p. 165, Lesson, Revue d'Anthropologie, V, p. 265 f., already mention this. In addition, chiefly Codrington, The Melanesians, pp. 306 ff.; Joest in Baessler, p. 390. According to D'Urville, the natives maintain that the effect is fatal only for human beings, not animals, and even then not in the case of the arrows with wooden points (p. 217). Mendana in Dalrymple, p. 78, believes the arrows are poisoned, but not very dangerous.

very carefully; on Ndeni they always carry them wrapped in

[136 cont.]
•411 palm leaves (5). The natives who dealt with D'Entrecasteaux

5. Joest in Baessler, p. 390. On Vanikoro the arrows were said to be taboo (D'Urville, p. 165).

[432] always broke the points off the arrows that they sold; whether this was done out of consideration for the buyers or in order to use them again cannot, of course, be determined (6). Finally

6. D'Entrecasteaux, p. 371. On Vanikoro they were very reluctant to sell the arrows; D'Urville, pp. 165, 182.

[171] it must be mentioned that on Santa Cruz, as on the northern Solomon Islands, arrows are made in bundles of ten, which are similar in length, technique, and ornamentation (7). Dalrymple

7. The Joest Collection has a considerable number of complete groups. Concerning the industrial manufacture, cf. for the time being, Foy, Führer durch das Rautenstrauch-Joest-Museum [Guide to the Rautenstrauch-Joest Museum], second edition, pp. 103, 107 f. A more complete publication on the subject by the same author is in prospect.

[113]

maintains that some of the arrows were feathered, but this is no longer done now (8).

8. Dalrymple, p. 78.

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[151]

[136 cont.]

The marksmanship of the natives is described as very good. Labillardière mentions a shot in the head at more than 45 meters (9).

9. Labillardière, p. 254. Joest in Baessler, p. 390 (Tagebuch, p. 48). F. de Tolna, p. 285. The force of the blow is apparent from Carteret's statement (p. 359) that an arrow penetrated the side of the boat and wounded a man sitting in the boat. Cf. also the Spanish reports that the arrows pierced the Spanish shields (Dalrymple, p. 85).

The [137] [Fig. 62 appears here] [138] technique of shooting, according to Joest, is as follows: the arrow is held to the left of the bow with the index finger, and the bowstring is drawn with the index finger and the middle finger, sometimes also with the fourth finger if it is very stiff (1). For protection against the

1. Joest in Baessler, p. 390.

very sharp impact of the recoiling bowstring, all the men on Ndeni wrap the left wrist with bark cloth or a spiral of rattan (2).

2. Joest in Baessler, p. 390 (and Tagebuch, p. 51). Dalrymple, p. 78.

Mendana mentions the use of stones as weapons, but apparently without the use of a sling (3).

3. Dalrymple, pp. 79, 85. Thilenius, Ethnogr. Ergebn. aus Melanesien, I, p. 54, mentions the sling as the sole weapon on Utupua.

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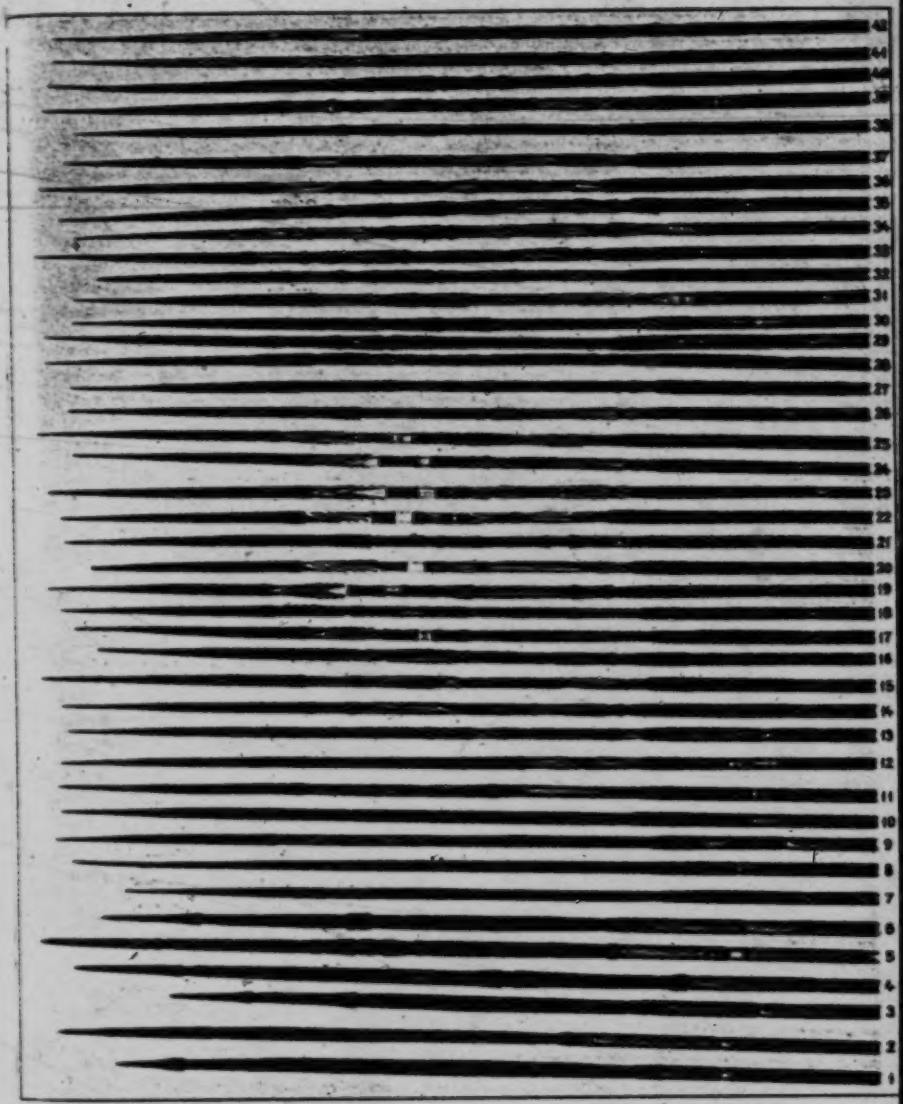

Fig. 62. Arrows.

(Caption on following page)

[137 cont.]

Caption for Fig. 62.

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Fig. 62. Arrows. Nos. 1-6 wooden points, Nos. 7-42 bone points (R.-J.-M. 3825, 3826, 3829, 3830, 3827, 3828, 3794, 11361, 3817, 3708, 3813, 21148, 3785, 3746, 3786, 21149, 3718, 21153, 3717, 3741, 11360, 3758, 3738, 3749, 3712, 3791, 3735, 21150, 3732, 3747, 3836, 21157, 11358, 3838, 21158, 3782, 11363, 21156, 21154, 3765, 3761, 3768; Joest Coll., 8, 21, 33, and 37, donated by Weiler, 12, 16, 18, 28, 32, 35, 38, and 39 Klaatsch Coll.); total length of arrows 110-122 cm., length of illustrated sections 57 1/2-69 cm. The shafts resemble those of the bird arrows in Fig. 30. Some, for example, 9, 10, and 30, show scraping of the knots of the tubes, colored black.

[138 cont.]

726

In their way of fighting, the inhabitants of the Santa Cruz [171] Islands differ essentially from all the other Melanesians who use the bow and arrow. Among all the others, war consists essentially of jungle-fighting from ambush; open conflict is avoided if possible, and bravery is a rare virtue. Now this very character- [152] istic is attributed to the Ndeni Islanders to a high degree. Seven natives engaged in battle against a Spanish troop, and only after six had been killed did the last one flee. They never lost courage in the face of Spanish fire, but sought to protect themselves [177] by copying the Spanish shields, which, along with the coats of mail, they soon recognized as the sole causes of the invulnerability of their opponents; they quickly learned to direct their well-aimed shots against the exposed parts of the Spaniards' bodies (4).

4. Dalrymple, p. 83.

[163 cont.]

x 171 291 364 411 412

A number of the elements that are typical of the total culture circle are missing on Santa Cruz, for example, besides the penis sheath, the platform burial, the spear-sling, the ax form with inserted blade, the dagger, and the spear with stone point (9),

9. Graebner, Z.f.E., XXXVII, pp. 36ff.

and only part of these, namely, the penis sheath, the spear with a stone point, and the platform burial, are present on the neighboring, culturally related southeast Solomons. It is all the more important to point out a characteristic feature of inner affiliation. The question of the cultural-historical significance of art forms has scarcely been formulated for the South Seas and, as a matter of fact, cannot be dealt with fruitfully before the general principles of a culture analysis have been set forth. Now, if it can be shown that certain art forms closely coincide in their distribution with culture complexes that have been confirmed elsewhere, not only will the question of the origin of art forms be put on a new basis, but the distribution of the art forms, their purity of style, their transformations and combinations will provide an important measuring device for the psychological unity of the cultures, their points of contact and mixture. Such relationships between art forms and cultures can, in fact, be demonstrated. For the complex dealt with here I should like to point first to the above-mentioned use of animal figures [164] in the shaping of wooden bowls and headrests (1). Even more important is the ornamentation. I shall

121

x 171

1. Cf. pp. 157, 167.

first briefly mention the fact that the culture in question in essential elements is also spread across Australia, and in such a way that only part of the elements penetrated to the south of the continent, whereas others are more or less limited to the

/161 cont./

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[Fig. 4.] Chief from Nelua, Nitendi; in full regalia, the hair bound with patterned bark-cloth. (From photo. by Beattie, Hobart, in the possession of the R.-J.-M.)

301 the New Hebrides. Also the tuft of strips of a leaf cutis, Fig. 4, No. 3, is very doubtful (1). On the other hand, a prickly,

[114]

1. [As far as I can figure out, the Santa Cruz collection made by Wilhelm Joest was received without original labels, and only on the

/198 cont./ The cause is almost always the
628 assault of a woman, which should be atoned for by the death of
[584] the offender, but, after a great number of arrows have been shot off, the matter is usually settled by the payment of a fine (3).

3. [Coombe, p. 180 (cf. also O'Ferrall, section "Historical Sketch") reports that when peace is concluded the side that has had the fewer losses must give the other side the same number of boys as their excess casualties, and these boys must climb a tree, whereupon they are shot.]

[728]

Most of the villages live in indolent peace with one another. It is as a district, however, that the people regard themselves as a
[634] unit and stand together in a fight with another district. Thus, in
[619] 1912 latent hostility had existed for many years between the inhabitants of the east and west coasts of Graciosa Bay, and communication between the two shores was almost completely cut off.

●911 As for weapons, I did not find the blowgun anywhere (4),

4. [Cf. Ethn., I, p. 132.]

but I did manage to acquire a few war clubs (Fig. 46) (5). They

5. [This must have been the kind of club that Markham mentions for Nukapu, not the dance club; this is probably also the kind of club with which Bishop Patteson was slain on Nukapu, both of which facts should be mentioned in connection with Ethn., I, p. 132. In mission circles the impression seems to be that Patteson was killed with a bark-cloth beater (O'Ferrall, section "Historical Sketch"; Coombe,

[177]

/198 cont./

411

p. 210). Lennier, Pl. V, illustrates some clubs from Vanikoro, which are of the form shown here in Fig. 46, No. 4. O'Ferrall, section "A Dancing Ground" (see also Jennings, JAI, XXVIII, p. 164) is undoubtedly wrong when he maintains that clubs are never used for fighting; here Coombe has the more correct interpretation when he says that the dance clubs are never used for this purpose. It is also said there, p. 183, that the husband sometimes kills his wife with his club, if he is displeased with her.]

[680]
[593]

have scarcely /199/ /Fig. 46 appears here/ /200/ any genetic connection with the so-called dance clubs (1). In Fig. 46,

1. [Concerning the latter, cf. below, pp. 122f.]

No. 3, the very long sharp point and the total length lead one to suspect that this kind of club was occasionally also used as a thrust-weapon. I do not know of any forms related to these war clubs, the use of which is undoubtedly dying out (2). In any

2. [However, see the following article, pp. 234 f.]

case the square club, which is thicker toward the striking end and which the man [from Utupua (3)] in Ethn., I, p. 93, Fig.

3. [For the designation of locality, see above, p. 10, footnote 2.]

[Text continues on P. 104--Analyst]

/199/

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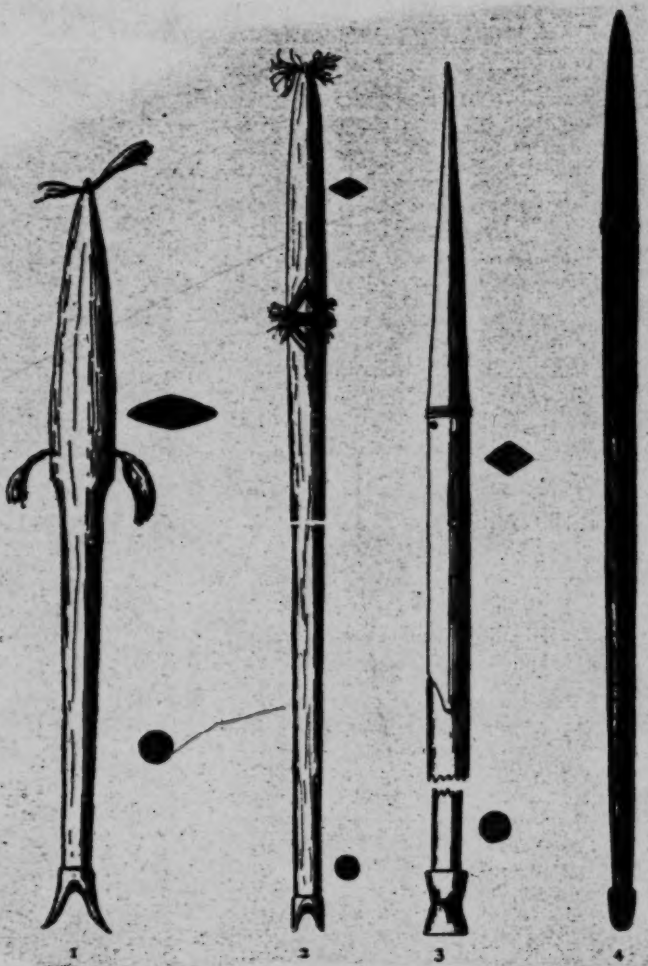

Fig. 46. War clubs (Ba V 1894, 1895, 1896; R.-J.-M. 30573, Speiser Coll., gift of the Museum Society); 73, 103, 135, 90 cm. long. 1 with cotton tufts, 2 decorated with coconut fibers. [4] with cross-section similar to 3.

/200 cont./

411 22, is carrying in his belt, is from Tucopia, where I acquired clubs of such form.

[283] Among the bows that I acquired [the strings of which consist of the twisted bast of the thin aerial root of a fig tree] (4),

4. [Speiser, Südsee, p. 291.]

several are reflex, but others were not, even on the spot. Hence it is doubtful whether the reflexiveness is intentional, for, after all, primitive man is not a precision worker, and, although reflex bows occur along with non-reflex ones on Espiritu Santo also, this does not necessarily mean that there is a cultural relationship, especially if the general type, for example, the form of the string support, is different. At the string support, on the [531] inner side of the bow, there is often an incised decoration of the form , also occasionally a simple coconut-string loop.

I have already described the arrows (5) [with bone points]

5. [They are stuck into the right side of the belt: Speiser, Südsee, p. 291 and Ill. 70.]

in AfA, new series, Vol. VIII, p. 308 (6). I was no longer able

6. [The article appeared at about the same time as Graebner's study, where arrows are discussed on pp. 134 ff. In the former, long bone points made out of one piece and wooden intermediate parts consisting of several pieces are mentioned. Graebner notes that various arrow shafts of the Joest Collection (in fact, most of them) are decorated by having broad areas of the epidermis peeled off and painted black. On the other hand, Speiser, ibid., p. 308, points out, on the basis of the Berlin material, that the

[531]

/200 cont./

arrow shafts were undecorated. -- The Reef Islanders obtain their arrows from Nitendi (Girieud and Herrenschmidt, p. 105), where they are made on the west coast (Coombe, p. 187).]

to find any specimens in which the entire point is made of bone, as in the specimen, No. 12, illustrated there (7). While the

7. [O'Ferrall, section "A 'Club-House'" = Coombe, p. 190 (together with Ethn., I, p. 134), confirms that bone points were made from disinterred human bones. According to the same author, the points are are smeared with red to transmit "malete" to them.]

origin of the ordinary decorations on the wooden intermediate section [Ethn., I, p. 137, Fig. 62, Nos. 12-42; AfA, new series, VIII, p. 310, Figs. 3-14] is obviously from barbed hooks, the meaning of the /201/ peculiar carving [occurring on a certain type] just below the point [Ethn., I, Fig. 62, Nos. 17-28; AfA, new series, VIII, Figs. 7, 8, 10, 13] is unclear. /Fig. 47 appears here./ Perhaps it can be traced back to the zigzag pattern of a lashing such as is often found on New Hebrides arrows and would in this case be imitated in wood, like the barbed hooks. One side of the arrow, however, is always smooth at this place, perhaps so that the arrow will slide easily along the bow.

The marksmanship of the natives does not seem to be outstanding. At 25 meters, six archers were able to hit the rib of a palm leaf stuck in the ground one meter high only once in 20 shots. /Fig. 48 appears here./ They shoot with extraordinary force, however; the arrows almost penetrate the trunk of a coconut palm, and the maximal range is about 200 meters.

2: Speiser--106 E-4, 5 (1912) 1916 ON13 Santa Cruz ON13

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[Fig. 47.] Spear from the Reef Islands (Kgl. Ethn. Mus., Dresden, 5391, Mus. Godeffroy Coll.), partly painted black, with incised bands below the barbed hooks; 219 cm. long.

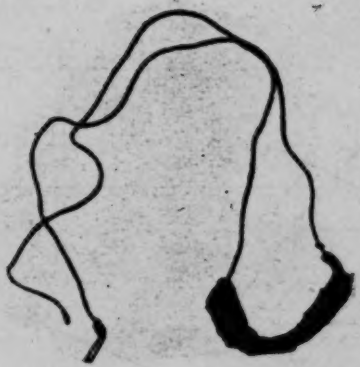

Fig. 48. Sling (Ba V 1981), ca. 1/4 natural size.

/201 cont./

coconut palm, and the maximal range is about 200 meters. The bowstring is drawn against the right cheek with the second, third, and fourth fingers. The arrow rests loosely between the second and third fingers, to the left of the bow, and is gently pressed against the bow with the left index finger. The left arm is outstretched (1). The [slack] bow is drawn by planting the lower

1. [Speiser, Südsee, Ill. 70.]

end against the inner side of the left foot, pushing it out with the left knee, and pulling down the upper end of the bow with the left hand, while the right hand fastens the hanging string at the bottom with a running knot. This is done by winding the tapering end of the string around the bow several times and passing it under the string and back again around the bow (2).

2. [Spears (cf. Ethn., I, p. 132, footnote 8) are also unknown on Nitendi, according to Jennings, JAI, XXVIII, p. 164. On the other hand, the Kgl. Ethnogr. Museum in Dresden has one from the Godeffroy Museum, allegedly from the Reef or Swallow Islands (Fig. 47), with which -- if this designation is correct -- the spears mentioned by Markham from the Reef island Nukapu should perhaps be grouped. The notches in the pointed part, which can scarcely still be said to have the character of barbed hooks, would fit very well in the Santa Cruz culture, where they are repeatedly used as a decorative element and are executed technically in the same way, for example, on the fishing floats (cf. Ethn., I, p. 104, Fig. 35, No. 1), as well as on the bizarre wooden bowls (Fig. 20). The

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latter two implements also correspond to our spears in the black coloring of individual surfaces. One may conclude that spears must have occurred on the Santa Cruz Islands in former times because of the duka sticks of the Reef island Matema (cf. below, p.116), whose upper parts have the form of spear points.]

/202/ It was possible for me to procure a stone-sling (Fig. 48). Nowadays, however, the sling seems to be kept only as a plaything; at any rate, I never heard that it was used in fighting (1).

1. [Among the amulets of the feather-money rolls (cf. above, p. 86, footnote 8) are found pointed oval forms that obviously are sling stones: Edge-Partington and Heape, I, 163, Nos. 6 and 7.]

Society and Family

According to my information, the father chooses the bride (2), [according to Joest and] according to Coombe, p. 189,

2. [Codrington also says this; cf. Ethn., I, p. 141.]

the mother. Although in former times feather money had to be paid for the woman, nowadays tobacco may be substituted. A woman can be obtained for two boxes of tobacco, the local equivalent of about 14 pounds sterling. The bridegroom has little influence on the choice, especially since he is, of course,